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CONDUCTED BY
AN ASSOCIATION OF CLERGYMEN.
GEORGE W. MYERS, PRINTER.

FUNERAL DIRGE.—By Rev. T. DALE.

Dear as thou wast, and justly dear,
We will not weep for thee;
One thought shall check the starting tear,
It is—that thou art free.
And thus shall Faith's convolving power
The tears of love restrain;
Oh! who that saw the parting hour,
Could wish thee here again?

Triumphant in thy closing eye
The hope of glory shone;
Joy breathed in thy expiring sigh,
To think the fight was won.
Gently the passing spirit fled,
Sustained by grace divine;
Oh! may such grace on me be shed,
And make my end like thine!

THE OBSERVER.

From the (London) Christian Remembrancer.

DIFFERENCE BETWEEN ENGLISH AND FOREIGN POPEY.

Nothing struck me more when I first visited the continent, than the difference between English Popery, and that of France and Belgium. In England, a considerable part of the morning and evening service in the chapels is in English; and although the Mass is in Latin, still there is generally but one altar in each chapel, and the great body of the congregation attend one and the same Mass; but the arrangement of the services differs vastly abroad. It can hardly there be called “social worship;” the priests and choir are shut up within the lattice-work of the chancel, and chanting, or rather mumbling the service with the utmost rapidity; while the people, shut out, kneeling in holes and corners, seem not to be at all joining in the service. I was much struck at Paris at seeing a number of children, evidently a school, sitting in a chapel behind the choir, in one of the large churches, one Sunday afternoon, evidently brought thither for the purpose of attending Vespers; a few slight murmurs of the distant choir, with now and then a harsh cracked voice, louder than usual, uttering the barbarous Latin of the Breviary, was all that could reach the youngurchins. There they sat, by no means the emblems of patience, with two or three sisters of charity running about among them to keep them sitting in their places. We sometimes think popery an imposing religion, but things were so badly managed, that there was literally nothing even to beguile the imagination; for during the occasion I allude to, although the choir seemed larger and there were from ten to twenty officiants in the chancel at the service, there was no accompaniment at the organ.—This exhibition, however, was outdone by that which I witnessed at Notre-Dame a few Sundays since. I went thither fully expecting to hear High Mass celebrated at the *maître autel*; it was about ten o'clock in the morning. The moment I entered the doors of the spacious building, I was utterly confounded by a noise resounding through it of so harsh and disgraceful a kind that I know nothing sufficiently bad with which to compare it; it was truly horrible. I was for a brief space unable to ascertain what it was, or whence it proceeded. At length, approaching towards the chancel, I found it proceeded from the choir, consisting of about fifteen or twenty individuals, in albes and surplices. They were chanting the *Matins*; not a single individual was near, or attending to the service; the only persons in the church, perhaps about one hundred in number, were in two side chapels at some distance, where two Masses were going on at the same time. No organ accompanied the choir! and the whole service was mumbled in so harsh and indistinct a tone, and with such excessive rapidity, that it was utterly impossible that even the choir could have time to comprehend the words they uttered. I stood for some time, and watched the proceedings through the lattice-work of the chancel; but with a few occasional pauses, and a few changes of the persons who took the lead, the service being read partly from the stalls and partly from enormous old books on large stands in the centre of the choir, it was all the same dull, uninteresting, unmeaning succession of discordant sounds. I particularly noticed one stand, before which three officiants were placed. It was very large, and they ascended steps to reach it: it was so formed as to consist of four sides, and on each side was a large book; after reading a short time in one book, the officiant gave it a jerk, when it turned and presented another side, with another open book, from which again a few sentences were read. I have several times, some years ago, been present at the different services in Romish chapels in England, but I never certainly heard the service so hurried, and divested of all solemnity, as in these instances; except perhaps on the following occasion. The most extraordinary instance of rapidity which I ever met with, was at the New Church in the *Place Royale* at Brussels. The priest there literally said Mass in less than twenty minutes; the audible parts were so rapidly uttered, that I found it impossible to follow him; whilst in the *whispered* parts, the prescribed actions followed so quickly, that I almost suspected they were not half repeated; certainly, leaving out all the prescribed actions, I would not for a wager, undertake to repeat in the same time, although I should put my rapidity of utterance to its utmost stretch, that part of the canon which ought to be said between the first ringing of the bell at the *Sanctus*, and its second ringing at the *Elevation*.

The absence of many of the ornaments of foreign churches, gives to the chapels of this country a half-Protestant appearance which, I conceive, greatly facilitates conversions to Popery. The altar, with a single crucifix, and perhaps a painting over it, is the only distinction which intrudes itself on our notice: the pecu-

liar idolatry and the mummery of Romanism is kept out of sight. When I had read of the idolatry and image worship of Romanism, I had at ways thought of the works of art, and (however I might condemn it under all forms) I was at least willing to suppose that the Romanists had good taste; but the very first church I visited undeceived me. There are here and there statues and paintings in the churches, as we all know, which are masterpieces; but these are the exceptions, for a greater collection of sheer trumpery than that which forms the staple of Romish veneration, can scarcely be conceived; horrible and disgusting pictures of martyrdoms of saints with frightful gothic names; statues of equal ugliness; whilst the Virgin and the lady saints are usually great dolls, literally great dolls, with white satin frocks, brown with dust and exposure to the atmosphere, holding a bouquet of artificial flowers, and sometimes another small doll in the arms, to represent the infant Jesus. These are set upon, or immediately above the altar, and I found that these dolls were the favourite attraction of the young girls and children. I first made this observation at Lille; one or two priests, in surplices, were sitting before the high altar, saying their Vespers in silence, and a few aged people were near them, similarly employed; but about forty children, all girls, the oldest perhaps not more than thirteen, were all at another altar. The only cause which I could find to account for this, was the attraction of a great doll, which once had been very fine, but was now rather dingy; they were evidently worshipping the Virgin Mary, because she was a fine lady.

The most singular phenomenon regarding Popery, is the attempts which are beginning to be made in various places to modify and reform it. None seemed so likely to become of importance as those of the Abbé Chatel; he had three churches at least in Paris, some four years ago; and the one which I attended was very large and quite crowded. There was but one altar; the Mass was said in French, a very eloquent young preacher filled the pulpit; but he dwelt far too much on the “*beau idéal of civilization*,” and declaimed rather more than was necessary to a French congregation—most of whom were in no danger of falling into superstition of any kind—on the baneful effects of persecution and superstition, &c. A very remarkable feature of the congregation was, that it consisted for the most part of men, from the age of twenty to fifty, another feature was, the appearance of the priests; the French clergy generally are very sour, ill-bred, vulgar, and singularly disagreeable looking beings; Chatel's priests had the appearance of gentlemen, and bore the marks of education and superior intelligence in their countenances, some of them were decidedly very handsome men. The principles of this, which they called “*The French Catholic Church*,” were a rejection of all Papal and foreign jurisdiction; of confession, except previous to confirmation, and in *extremis*; of many of the more superstitious rites and ceremonies of Romanism; of an unknown tongue, and all persecution in religious matters; and with all this they are permitted the Marriage of the clergy. I must confess that I had great hopes of this new French Catholic Church, and thought I was justified in those hopes by the alarm it seemed to have excited in the Established clergy. A clergyman of our own church, who had means of knowing much about them, told me not to be sanguine about them; that they would not succeed; and he thought they did not deserve success, nor would that success be desirable. They had risen out of “*the three glorious days*,” and were strongly tinged with republican notions, and altogether might be looked on rather as a political than a religious society. I fear this prophecy has proved a true one, and although perhaps this reformation is not extinct, it has declined, and no longer is regarded of any importance. Good as far as it went, politics seemed to have been the main-spring of this reformation; and not being sustained by Christian principles and higher motives, like every reformation which has human reason and intellect for its basis, it could not stand. I should be sorry to do wrong to one who was so great a favourite with me, as M. l'abbé Chatel, but truth compels me to acknowledge that, although he preserved all the doctrines of the Gospel, he boastfully styled the French Catholic Church, “*The Religion of Reason*!” this, to say the least, looked very ominous!

Shortly after Chatel commenced his reformation, another reformer, also an abbé, started up in Belgium. I forget his name. His success was, I believe, never very great. Perhaps your correspondent, who has lately favoured your readers with his interesting Letters on Foreign Churches, could tell us what is become of him. At the present moment, a similar attempt is making in Ireland; the Messieurs Croity, lately Romish priests of Birr, Mayhow, are attempting a reformed modification of Romanism. The letters of Mr. Croity, the numerous secessions of the ministers of that Church, with these efforts of the above named gentlemen, show that a spirit is excited in Ireland, from which very important consequences may arise. In reforming the ritual of the Mass, the Messieurs Croity have gone much farther than Chatel; they represent in their letters, the peasantry as saying, “We never heard a Mass till now; what a shame in the priests to have kept such good words all along to themselves!” Several noblemen have aided these gentlemen with funds, and in various ways; and if they are the instruments of rescuing any part of the Irish peasantry from the more than Cimmerian darkness and degradation, both of body and mind, in which they are plunged, their names will go down to posterity with honor, when those of the pseudo-patriots of Ireland shall be consigned to everlasting infamy.

It may not be amiss to mention, that during the latter period of the seventeenth century, some celebrated Jansenists established a church

on similar principles in Holland; where, I believe it continued till the French Revolution.—That Church, however, with the single exception of the rejection of the Papal authority and perhaps a strong bias towards the notions of Augustine, as explained by Jansenius, the bishop of Ypres, differed little from the Romanism of the old Church of France. I believe it no longer is in existence. These repeated attempts of late years to reform the Romish Church are, we may hope, the forerunners of a still more extensive change. I forgot to mention also, that a similar attempt was made in Saxony, and with apparent prospects of success, about two years since; how it has sped I know not; but perhaps some of the readers of the REMEMBRANCER may have the means of information within their reach. OMEGA.

AUTHORIZED TRANSLATION OF THE BIBLE.

The Translators of our Authorized Version of the Holy Bible.

These learned persons commenced their labour probably before the close of the year 1604, certainly at least early in 1605; although some writers have mistakenly stated that in 1607 the work was begun, at which time however it was approaching its conclusion. *At the lodgings of Dr. Reynolds, president of Corpus Christi College, Oxford, one of the translators, his partners met, and there perfected the work; and he died in 1607.” Thus the historian of the university of Oxford gives to the year 1607 the conclusion of the translation, observing at the same time that the translators did the work sooner than was imagined. The task of careful revision might well employ the divines selected to that purpose the rest of the time, which preceded the publication of the Bible in 1611 by authority. That it was certainly begun before the death of Mr. Lively, another of the translators, who died in May 1605, is evident from the expressions of sorrow for his loss, which we shall read in the subsequent account of him, where his too close attention to the translation is described as having hastened his death. In an original letter from archbishop Bancroft to Mr. Hamar, another of the translators, dated June 20, 1606, the latter is required to repair to Oxford about the end of July, to meet the rest of those with whom he had been associated: “his Majesty being desirous (upon occasion given this last session of parliament) to be informed how the translation generally went forward, and understanding that your company had finished most part of the work assigned unto them.”

What these persons understood they were to do, and what they actually did, let their own words first declare. “It is high time to show in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian reader), we never thought from the beginning that we should need to make a new translation, nor yet to make, of a bad one, a good one: (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine, with whey instead of milk;) but to make a good one better or out of many good ones, one principal good one, not justly to be excepted against; that hath been our mark. To that purpose there were many chosen, that were greater in other men's eyes than their own, and that sought the truth rather than their own praise.—Such were thought upon as could modestly say with St. Hierome, ‘Et Hebræum sermonem ex parte didicimus, et in Latino penè ab incunabulis &c. detriti sumus.’ Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle. St. Hierome maketh no mention of the Greek tongue, wherein he did yet excel, because he translated not the Old Testament out of the Greek, but out of Hebrew. And in what sort did these assemble? In trust of their own knowledge or their sharpness of wit, or deepness of judgement as it were in an arm of flesh? At no hand.—They trust in Him that hath the key of David, opening, and no man shutting; they prayed to the Lord, to the Father of our Lord, to the effect that St. Augustine did, ‘O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them!’—In this confidence, and with this devotion, they did assemble together! not too many, lest one should trouble another; and yet many, lest many things haply might escape them. If you ask what they had before them, truly it was the Hebrew TEXT OF THE OLD TESTAMENT, THE GREEK OF THE NEW. These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold. St. Augustine calleth them precedent or original tongues; St. Hierome, fountains. The same St. Hierome affirmeth, and Gratian hath not spared to put it into his decree, that as the credit of the old books (he meaneth of the Old Testament) is to be tried by the Hebrew volumes; so of the New by the Greek tongue, he meaneth by the original Greek. If a truth be to be tried by these tongues, then whence should a TRANSLATION BE MADE BUT OUT OF THEM? THESE TONGUES THEREFORE, THE SCRIPTURES WE MAY SAY IN THESE TONGUES, WE SET BEFORE US TO TRANSLATE, BEING THE TONGUES WHEREIN GOD WAS PLEASED TO SPEAK TO HIS CHURCH BY HIS PROPHETS AND APOSTLES.”

If they had utterly disclaimed, as some have pretended, the remotest design of making a new Translation: to what purpose was this forcible and perspicuous statement made? Not surely to illustrate the labour merely of collating and revising the former Translation, but of translating also from the texts set before them; THE HEBREW OF THE OLD TESTAMENT, AND THE GREEK OF THE NEW. They repeated indeed, that they were not “the first that fell in hand

with translating the Scriptures into English, and consequently destitute of former helps; but that they had, and used, as great helps as were needful.” They forget not the deference due to preceding Versions, they admitted the advantages to be derived from them, yet looking to nothing as authority, but the original tongue.

The FIRST WESTMINSTER CLASS was composed of the ten following persons, who were to translate the *Pentateuch*, and from *Joshua* to the first Book of *Chronicles*, exclusively.

I. Lancelot Andrewes, the celebrated bishop of Winchester, and at that time dean of Westminster. He was the first person named in the “order agreed upon for this translation.” It is almost sufficient to have recited only the name of this eminent person; a man always ranked among the first scholars of his time, and declared by the prelate who preached the sermon at his funeral, to have understood fifteen languages. His compositions abound with Hebrew criticisms.

II. John Overall, dean of St. Paul's in 1604, afterwards bishop of Litchfield and Coventry, and lastly of Norwich; a man indebted for all his preferments solely to his learning. His works relating to the Church of England, and his assistance to other in the maintenance of her doctrine and discipline, are fully detailed by Wood in his *Athenæ Oxonienses*.

III. Adrian Saravia, D. D. of Leyden, incorporated at Oxford, and prebendary of Westminster and Canterbury. He had been educated in all kinds of literature, especially in several learned languages. He was the master of the celebrated oriental scholar, Nicholas Fuller, who gratefully mentions him in the preface to his *Miscellanea Theologica*; and he was one of those, who successfully answered an objection of the Puritans, in his appeal to the Hebrew verity, respecting a part of the old English Version of the Psalms.

IV. Richard Clarke, D. D. who had been fellow of Christ's College, Cambridge; and at that time was beneficed in Kent, being also one of the six preachers in the cathedral of Canterbury. Thoroughly was he acquainted with the Latin, Greek, and Hebrew languages, as a fellow-collegian, who also was an eminent biblical critic, has described him. His College ***had a testimony of his learning in his Hebrew lectures; the University in his disputations and sermons; and the Church, when king James called many to the work of the translation of the English Bible.” In the sermons indeed of this scholar there are many gratifying evidences of the skill, so requisite to the great business in which he had been engaged. At one time he corrects the Geneva translation, and the Septuagint; at another explains a critical practice of himself and his fellow labourers as they proceeded in their work and occasionally bestows very interesting commendation upon those brethren, by whom another portion of the Bible was translated.

V. Dr. Layfield. He was fellow of Trinity College, Cambridge, and rector of St. Clement's Danes; and to his Hebrew criticisms the learned and acute †† Gataker abundantly refers with confidence. His testimony as to skill in the Hebrew tongue Minsheu sought and acknowledged, when he published in 1617 his very valuable “*Guide into Tongues*.”

VI. Dr. Robert Tigher or Tighe. He was archdeacon of Middlesex, and vicar of Allhallows, Barking. By Anthony Wood, in his history of Oxford writers, he is called “an excellent textuary, and a profound linguist, and therefore employed in the translation of the Bible.”

VII. Mr. Burgley or Burleigh. Of this person, and a few more of the translators, we know nothing further than their names. ††: On occasions like the present,” it has been remarked, “the scantiness of biographical information is most to be lamented. All, however, that we can now glean of the characters and attainments of king James's translators is most decidedly honourable to their memories; and from what we know of the leaders, we may fairly make an equally credible estimate of the remainder.”

VIII. Mr. Geoffrey King. He was fellow of King's College, Cambridge, and succeeded Mr. Spalding as regius professor of Hebrew in that University. Our historians have hitherto mentioned no more than the name of Mr. King.

IX. Mr. Thompson. He was of Clare Hall, Cambridge.

X. William Bedwell. He was considered the principal Arabic scholar of his time. Dr. Edward Pocock, a subsequent great master of the eastern languages, after having in his early years “arrived at as great a height in oriental learning as M. Pasor could lead him to, applied himself for further instruction to Mr. William Bedwell, vicar of Tottenham High Cross, near London; a person, to whom the praise of being the first, who considerably promoted the study of the Arabic language in Europe, may perhaps more justly belong, than to Thomas Erpenius, who commonly has it. This Mr. Bedwell had made vast progress in the knowledge of that tongue, before Erpenius had any name in the world for skill in it. And as the latter spent some time in England about the year 1606, he was obliged to the former for many directions which he received from him in that sort of learning. Besides several books which Mr. Bedwell published relating to it, he employed himself many years in preparing an Arabic Lexicon in three volumes; and was at the pains of a voyage into Holland, to peruse the papers of Joseph Scaliger, who had made a collection, as he declared of twenty thousand words in that language. But being, as Isaac Casaubon complained of him, slow in his proceedings, doubt-

less out of a desire that the great work he was engaged in should be as perfect as might be; at length, Golius's undertaking of the same kind, who had furnished himself to the best advantage from the East, made the publication of it useless.”—Our learned Lightfoot has acknowledged the highest obligations, in his *Christian and Judaical Miscellanies*, for acquisitions of oriental learning to Bedwell. Among Archbishop Laud's Manuscripts in the Bodleian Library at Oxford, Bedwell's commencement of a Persian Dictionary, and his Arabic translations of the Catholic Epistles of St. John, exist. His “*Arabian Trudgman*,” annexed to “*A Discovery of the Impositions of Mahomet and of the Koran*,” published by him in 1615, is a very curious illustration of oriental etymology and history.

From the Christian Witness. RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON.

The following interesting incident will probably be new to many of our readers:—

In May, 1787, the delegates of the several States assembled in Philadelphia with a view to the formation of a constitution for the better government of the Union. Of this illustrious body, Washington was unanimously chosen President. During the session the following occurrences took place. The account thereof, in its present authentic form, was written in the year 1825, by an intimate friend of the youngest member of the convention. The part here given is that relating to the reconsideration of the provision which had been made in the beginning for the representation of the States in the Senate. It had been determined, that representation should be according to population. To this principle the representatives from the four smaller states objected. They moved a reconsideration, and expressed their purpose of withdrawing from the convention, unless the constitution was so modified, as to give each state an equal representation.

“There was much warmth,” says the writer referred to, “and some acrimonious feeling exhibited by a number of the speakers; a rupture appeared almost inevitable, and the bosom of Washington seemed to labour with the most anxious solicitude for its issue. Happily for the United States, the convention contained some individuals possessed of talents and virtues of the highest order, whose hearts were deeply interested in the establishment of a new and efficient form of government; and whose penetrating minds had already deplored the evils which would spring up in our newly-established republic should the present attempt to consolidate it prove abortive. Among those personages, the most prominent was Dr. Franklin. He was esteemed the Mentor of our body. To a mind naturally strong and capacious, enriched by much reading, and the experience of many years, he added a manner of communicating his thoughts peculiarly his own in which simplicity, beauty, and strength, were equally conspicuous. As soon as the angry orators who had preceded him had left him an opening, the Doctor rose, evidently impressed with the weight of the subject before them, and the difficulty of managing it successfully.”

In a spech, as given by the writer the Doctor urged the consideration of the great interests involved in the issue of their deliberations and proposed a recess of three days, for cool reflection and impartial conversation among the members respecting their conflicting views and opinions, that they might return to the discussion of the subject before them with more tranquil and amicable feelings. He then concluded in the following words:—

“Before I sit down, Mr. President, I will suggest another matter, and I am really surprised that it has not been proposed by some other member at an earlier period of our deliberations. I will suggest, Mr. President, the propriety of nominating and appointing before we separate, a chaplain to this convention, whose duty it shall be uniformly to assemble with us; and introduce the business of each day by an address to the Creator of the universe, and the Governor of all nations, beseeching Him to preside in our council, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success.”

“The Doctor sat down; and never did I behold a countenance at once so dignified as was that of Washington at the close of this address nor were the members of the convention, generally, less affected. The words of the venerable Franklin fell upon our ears with a weight and authority, even greater than we may suppose an oracle to have had in a Roman senate! A silent admiration superseded for a moment the expression of that assent and approbation which was strongly marked on almost every countenance; I say almost—for one man was found in the convention, (Mr. —, of —,) who rose and said, with regard to the first motion of the honorable gentleman for an adjournment, he would yield his assent; but he protested against the second motion for the appointment of a chaplain. Hethen commenced a high strained eulogium on the assemblage of wisdom, talent, and experience which the convention embraced declared the high sense he entertained of the honor which his constituents conferred upon him in making him a member of that respectable body; said he was confidently of opinion that they were competent to transact the business which had been entrusted to their care; that they were equal to every exigence which might occur; and concluded by saying, that, therefore, he had not seen the necessity of foreign aid!

“Washington fixed his eye upon the speaker with a mixture of surprise and indignation, while he uttered this impertinent and impious speech!—and then looked around to see in what manner it affected others. They did not leave him a moment to doubt—no one deigned to reply, or take the smallest notice of the speaker,—but the motion for appointing a chaplain was instantly seconded and carried; whether under

§ Lewis, Hist. View, ut suprà. p. 310.

|| Buckeridge, then bishop of Rochester.

† Dr. Andrew Willet, in an epist. dedic. to Christ Col lege.

** Preface to his sermons, published by Rev. C. White in 1637.

†† Gatakeri Opera Critica, fol. 1698. Vid. col. 304, et 331 ad col. 336.

‡ Dr. Whitaker's Hist. and Crit. Inq. p. 81.

§§ Twell's Life of Dr. Pocock, prefixed to his Works.

* Anthony Wood, Annals of the Univ. of Oxf. B. i.

† Pref. or Epist. to the Reader, when the Translation of 1611 was first published.

‡ Pref. or Epist. to the Reader.

| THEOLOGICAL SEMINARY OF OHIO AND KENTON COLLEGE.—There are at present connected with this Institution 207 Students, viz :— | |
|--|-----|
| Theological Students, | 11 |
| Students in Kenyon College, | 47 |
| “ in Senior Preparatory School, | 76 |
| “ in Junior Preparatory School, | 73 |
| Total, | 207 |

DAY OF PUBLIC THANKSGIVING.

The following Proclamation has just been issued by the Governor of the State, and we trust it will meet a cordial reception, and its reasonable recommendation be universally complied with by the inhabitants of this highly favored and deeply responsible State.

PROCLAMATION.

Whereas, the General Assembly of the State of Ohio, on the 14th day of March, 1836, passed a resolution in the words following, to wit :

“Resolved by the General Assembly of the State of Ohio, That the Governor be, and he is hereby requested to issue, within the present year, his proclamation to the inhabitants of this State, recommending to them the observance of a day of Thanksgiving to Almighty God, for his blessings to us as a people ; which day shall be selected at the discretion of the Governor, and designated in his proclamation.”

Therefore, I, Robert Lucas, Governor of the State of Ohio, do, in pursuance of the resolution aforesaid, select and set apart Saturday the 24th day of December next, to be observed by the inhabitants of this State, as a day of thanksgiving to Almighty God, for his numerous blessings to us as a people ; and do hereby exhort all good citizens to assemble at their respective places of worship at 12 o'clock on said day, and then and there unite with fervent hearts in Thanksgiving to Almighty God, whom we acknowledge as the Author of all our good, for his innumerable blessings bestowed upon us as a people ; and to implore a continuance of his mercy and protecting care over us—collectively and individually—as a nation—as communities, and as individuals.

Given under my hand, and the Great Seal of the State of Ohio, at Columbus, this 25th day of November, 1836.

ROBERT LUCAS.

By the Governor : C. B. HARTMAN, Secretary of State.

From the Catalogue of the officers and students of Harvard University, Cambridge (Mass.) it appears there are connected with that Institution at the present time 424 Students, viz : Theological Students, 22; Law Students 50; Students attending Medical Lectures, 118; Resident Graduate 1; Seniors, 47; Juniors, 67; Sophomores, 72; Freshmen, 47.—Total 424. The total number of books in the University Library is 43,700; and there are in the Society Libraries of the Students, 4,500 volumes. The necessary expenses of each Student for a year, included in the College bills, amount at that University to \$199 50.

The Catalogue of Williams College, Williams-town, (Mass.) just published, shows an aggregate of 119 Students connected with that institution, viz :—Seniors, 20 ; Juniors 33 ; Sophomores 40 ; Freshmen 26.

THE CINCINNATI JOURNAL AND LUMINARY has passed out of the hands of the Rev. Thos. Brainard as Editor, and is now conducted by E. W. Chester, Esq. both as Editor and proprietor.

THE TERMS OF THE SOUTHERN CHURCHMAN after the first of January next will be raised to \$3 per annum, payable in advance.

DR. HAWKS' HISTORY OF THE CHURCH.—This work is reviewed in the last number of the British Critic, and spoken of with high commendation. We subjoin one or two short extracts.

This modest and unpretending volume is full of interest and instruction. We cordially recommend it to the perusal of all classes ; more especially of those who look on the troubles and dangers of our own Church with an eye of faith and hope, coupled with fear. The history of the Episcopalian communion in America is very much less known and studied in this country than it deserves. We would gladly see that communion in possession of a high and honorable place in our thoughts. It would amply repay the closest attention that could be bestowed upon the story of its vicissitudes. Its adversity, and its prosperity, are equally rich in lessons for our admiration. And,—if there be any whom nothing but successful exertion can awaken to sympathy,—to them it may be interesting to learn that the hour of adversity would seem to have well nigh passed away from it, and that its prosperity is now shining, more and more, unto the perfect day. Even they who look with no benignant mind upon the fortunes of episcopacy, either in this country, or in the West, may consult this volume, without the smallest danger to their equanimity. For, it is pervaded, throughout, by an admirable spirit of candor and of moderation.—The writer, indeed, will always be found faithful and true-hearted to the Church of his fathers. But, even so, he is never inflamed to rancorous and vindictive emotion, by the memory of those deep injuries, from time to time, were heaped upon her, by the hatred of her adversaries. It seems never to be absent from his mind, that the perils of ease and success are at least as formidable as those of the most fiery course of trial ; and his work actually concludes with the salutary caution, that “abused prosperity is apt to find its corrective, sooner or later, in the purifying touch of persecution.”

We add the following as an indication of the interest which is felt in our mother Church, in the labors of Dr. Hawks, and in our ecclesiastical affairs.

the silent disapprobation of Mr. —, or his solitary negative, I do not recollect. The motion for an adjournment was then put and carried unanimously ; and the convention adjourned accordingly.

“The three days of recess were spent in the manner advised by Dr. Franklin ; the opposite parties mixed with each other, and a free and frank interchange of sentiments took place.—On the fourth day we assembled again ; and if great additional light had not been thrown on the subject, every unfriendly feeling had been expelled ; and a spirit of conciliation had been cultivated, which promised, at least, a calm and dispassionate reconsideration of the subject.

“As soon as the chaplain had closed his prayer, and the minutes of the last sitting were read, all eyes were turned to the Doctor. He rose, and in a few words stated, that during the recess he had listened attentively to all the arguments, *pro* and *con*, which had been urged by both sides of the house : that he had himself said much, and thought more on the subject ; he saw difficulties and objections which might be urged by individual States against every scheme which had been proposed ; and he was now more than ever convinced that the constitution which they were about to form, in order to be just and equal, must be founded on the basis of compromise and mutual concession.—With such views and feelings, he would move a reconsideration of the vote last taken on the organization of the senate. The motion was seconded, the vote carried, the former vote rescinded, and by a successful motion and resolution, the senate was organized on the present plan.”

In a year or two from this time, by the united voice of a free people, Washington was elevated to the high office of President of the United States.

“In this exalted station his conduct continued to be distinguished by the same uniform and punctual observance of religious duties which had always marked his life. As he was chiefly resident in Philadelphia during the eight years of his administration, he had a pew in Christ church of that city, of which the venerable Bishop White was then, as he is still, the Rector,* being now near his ninetieth year.—During all the time that he was in the government, Washington was punctual in his attendance on divine worship. His pew was seldom vacant when the weather would permit him to attend. In regard to his habit at that time the living grandson of Mrs. Washington, George W. P. Custis, Esq. of Arlington, bears the following testimony :—“On Sundays, unless the weather was uncommonly severe, the President and Mrs. Washington, attended divine service at Christ church ; and in the evenings the President read to Mrs. Washington, in her chamber a sermon, or some portion from the Sacred Writings.”

“It may here be added, simply as evidence of his devotional habits, that he always said grace at table. On one occasion, from the force of habit, he performed this duty himself when a clergyman was present—an instance of decorum very unusual with him. Being told, after the clergyman's departure, of the incivility, he expressed his regret at the oversight, but added, ‘the reverend gentleman, will, at least, be assured, that we are not entirely graceless at Mount Vernon.’”

The following interesting facts, illustrate the habits of Washington in reference to his private devotions.

“You will recollect that a most interesting incident, in relation to the life of the great American Commander-in-chief, has been related as follows :—That while stationed here with the army, he was frequently observed to visit a secluded grove. This excited the curiosity of a Mr. Potts, of the denomination of Friends, who watched his movements at one of these seasons of retirement, till he perceived that he was on his knees and engaged in prayer. Mr. Potts then returned to his family, ‘Our cause is lost,’ (he was with the Tories,) assigning his reasons for this opinion. There is a man by the name of Devault Beaver, now living on this spot, (and is eighty years of age,) who says he has had this statement from Mr. Potts and his family. I had before heard this interesting anecdote in the life of our venerated Washington, but had some misgivings about it, all of which are now most fully removed.”

It may be added, that besides the individual named by the above writer as having witnessed the private devotion of Gen. Washington at Valley Forge, it is known that General Knox also was an accidental witness of the same, and was fully apprized that prayer was the object of the Commander's frequent visits to the grove.—This officer was especially devoted to the person of the Commander-in-chief, and had very free and familiar access to him, which may, in some measure, account for his particular knowledge of his habits.

“That an adjacent wood should have been selected as his private oratory, while regularly encamped for the winter, may excite the inquiry of some. The cause may possibly be found in the fact that, in common with the officers and soldiers of the army he lodged during the winter, in a log hut, which from the presence of Mrs. Washington, and perhaps other inmates, and the fewness of the apartments, did not admit of that privacy proper for such a duty.

“Another instance of this pious habit witnessed during the war, has more recently been brought to light.

“In the year 1820, a clergyman of this State being in company with Major —, a relative of General Washington, had an accidental conversation with him on the subject of Christianity. The conversation was of a controversial nature in the beginning, and as no good seemed to ensue, but some warmth of feeling, an effort was made to arrest the unprofitable discussion by an inquiry made of the Major, as to the religious opinions of his distinguished kinsman, the subject of these pages. This was done in part, as knowing his veneration for Washington, and for information too, as he had been captain of the General's body guard, during a greater part of the war, and possessed the best opportunities of learning his views and habits. In answer to the question, he observed, after hesitating for a moment, ‘General Washington was certainly a pious man, his opinions

* This venerable man had died since the above was written universally esteemed and honored.

being in favor of religion, and his habits all of that character and description.” But being further interrogated as to his habits, he replied, that his uncle, he knew, was in the habit of praying in private—and with the animation of an old soldier, excited by professional recollections, rather than sympathy with the subject, he related the circumstances of the following occurrence, while encamped at —, † N. J., a soldier arrived one morning, about day-break, with despatches for the Commander-in-chief, from a distant division of the army. As soon as his business was known, he was directed to me as captain of the body guard, to whom he came forthwith, and giving me his papers, I repaired at once to the General's quarters. On my way to his room after reaching the house, I had to go along a narrow passage of some length. As I approached his door, it being yet nearly dark, I was arrested by the sound of a voice. I paused and listened for a moment, when I distinguished it as the General's voice, and in another moment found that he was engaged in audible prayer. As in his earnestness he had not heard my footsteps, or if he heard me did not choose to be interrupted, I retired to the front of the dwelling, till such time as I supposed him unengaged ; when returning, and no longer hearing his voice, I knocked at the door, which being promptly opened, I delivered the despatches, received an answer, and dismissed the soldier.”

“How impressive an example of sincere devotion have we here ! The leader of our armies, though oppressed with cares and labors, an unequalled burden, yet forsakes his friendly couch at the dawn of day, and upon his knees, ‘cries unto God with his voice.’ He is not content with unuttered prayer. His earnestness seeks its natural vent in audible and articulate sounds.

† The year and place forgotten by the writer.

There is not a more appropriate prayer in any office of the Church than that which immediately precedes the ten commandments, in the communion service. The expressions in themselves are as happy as they are compendious. Though used every morning, yet they are so expressive, and well put to the work to which they lead, that like the importunities of children, they can never be uttered with sincere affection, without attracting the parents' regard. They are in effect the language of David, when he said, ‘Make me a clean heart, O God, and renew a right spirit within me.’ ‘Unclean, unclean!’—Lev. xviii. 45 : while uttering the appeal.—‘Lord, if thou wilt, thou canst make me whole.’—Gospel Mess.

I found in an old English magazine, the other day, a remark that will suit this age and latitude as well as those in which it was written.—“A fault in the education of females is, the inspiring them with vanity in their earliest years. As they drop their leading strings and are told they are pretty, they are loaded with finery, and indulged with every extravagance of dress.”—What more efficient agent can vanity have?—Gospel Mess.

Faith and love are the two arms, and the two eyes, without which, Christ can neither be seen ; nor embraced.—ARROWSMITH.

BIOGRAPHY.

THE LIFE OF AUGUSTINE.

Selected with some omissions from the Biblical Repository for October.

Augustine had a dear friend, who was his constant companion in all his studies, and whom he seduced into the errors of the Manichees. This young man being seized with a dangerous sickness, renounced his errors, was converted to the orthodox faith, and was baptized. He recovered, however, and when Augustine rallied him on what had taken place in his sickness, his friend with an unexpected freedom, requested him never again to address him in that strain, saying, that if he did, he should avoid him, and regard him as an enemy. Soon afterwards this young man relapsed into the same disorder, which now terminated fatally, but he died in faith. Augustine was much affected with this loss, and for a time was overwhelmed with grief. Wherever he turned his eyes, he seemed to see his image ; and death stared him in the face almost perpetually ; so that his own house and even his country were filled with horror. He appeared to be sinking into a state of confirmed melancholy, and was inconsolable for the loss of his dearest friend, and could no longer bear to remain in his native place, where every object brought him to his remembrance. He therefore transferred his residence to Carthage, where time and new connexions gradually wore away his grief. Ambition and vanity as well as grief had probably a share in this change of place. Carthage, as being the capital of all Africa, presented a much more conspicuous theatre for the display of his abilities, than a small country town. Here he opened a school of rhetoric, and entered into personal competition in the theatres, for the prizes which were offered for the best specimens of poetry and oratory, which he commonly carried off.—About this time, he also applied himself for a while, to the study of judicial astrology ; but he was soon cured of this folly. When about twenty-six or seven years of age, he wrote two or three books *De Pulchro et Aplo*, concerning what is beautiful and becoming ; which works are lost.

He began to be somewhat dissatisfied with the Manichean account of the creation of the world, the elements and the heavenly bodies ; and understanding that a Manichean bishop of wonderful learning was expected at Carthage, he became very impatient to see him ; hoping that he would solve all his doubts. This was the celebrated Faustus, whom he found to be an eloquent man, but no better at explaining difficulties than other Manichees.

Finding himself disappointed in obtaining satisfaction from this man, so much celebrated among them, he began to think of renouncing his connexion with the sect ; and feeling no desire to return to the catholic church, he did not know which way to turn ; but determined that for the present he might as well stay where he was ; until he should meet with something more satisfactory.

While in this unsettled state of mind, Au-

gustine determined to leave Carthage, where his pupils by their irregularities gave him much trouble, and go to Rome. This resolution he adopted without the knowledge of his mother ; who when she heard of it redoubled her prayers for his conversion. When he came to Rome he lodged in the house of a Manichee, more for the sake of old acquaintance than any present attachment to that sect. Soon after his arrival at Rome he was brought near to the gates of death by a violent disease. On this subject he has some very solemn reflections in his Confessions : “For whither had I gone had I then died,” says he, “but into those flames and torments which my sins deserved.” But it pleased God to raise him up, doubtless as he supposed, in answer to the unceasing prayers of his mother. While he professed rhetoric in this metropolis of the world, he was attended by many of the most distinguished wits of the age, who always went away with admiration of his learning and abilities, rendered more amiable by the natural suavity of his temper. But being frequently defrauded of his fees by the inconstancy and caprice of his pupils, who ran from one teacher to another, he accepted an invitation to go and teach rhetoric at the city of Milan, where the emperor Valentinian then held his court. Here he was received with great applause, and was held in high estimation by the most ingenious men of the place ; and by none more so than Ambrose. Augustine felt a strong desire to become acquainted with this great man, not as a religious teacher, for he had no faith in the doctrines of the church, but as a scholar and an orator ; and he frequently attended on his sermons, merely out of curiosity ; or to witness his display of eloquence.—Upon a comparison of his delivery with that of Faustus the Manichee, he gave the preference to the latter ; but he could not but perceive that Ambrose had much more solidity and learning. And the more he listened to his powerful discourses, the more reason did they seem to possess, so that he was convinced that the Manichees derided the law and the prophets very unjustly. Still he remained unconvinced of the truth of the catholic doctrines, though he was fully sensible that they were misrepresented by the Manichean teachers. While thus in pursuit of worldly fame, riches, and high offices, his mind was often torn with indescribable anxieties ; so that on a certain occasion, when he had to deliver a panegyric on the emperor, for the success of which he was very solicitous, as he passed through the street he envied the happiness of a poor beggar, whom he saw laughing and merry, and said to his friends, ‘What torments our own folly creates only to purchase what we can never attain.’ His thoughts were now much exercised with deep and abstruse subjects, especially respecting the origin of evil. He found it very difficult to conceive of God as a pure spirit without any corporeal extension ; for under the teaching of the Manichees, he had been accustomed to the gross idea, that the substance of the Deity was extended throughout the universe. From the account which he gives of the state of his mind while perplexed with these abstruse subjects, his feelings must have been intensely painful ; but he received some light from the perusal of the writings of Plato, and some other philosophers of the same school, who speak clearly and sublimely of the eternal world and of incorporeal substances. He began now to feel the necessity of acknowledging God to be an eternal, infinite, incomprehensible, unchangeable being, and a most pure and perfect spirit ; and that in the creation there is nothing absolutely evil.—But though he derived some light from the Platonic philosophers, he found their doctrines generated in him pride and not humility ; and while they had led him to think himself wise they left him to feel his own punishment : they pointed out no remedy for the diseases and miseries of human nature. He found nothing in them about the great mystery of man's redemption, or Christ's incarnation ; he was therefore led to peruse the writings of the New Testament, and especially Paul's epistles, with unspeakable eagerness and delight. Here he found the testimonies of the Old Testament admirably illustrated, the glory of heaven displayed, and the way which leads thither clearly delineated. He there read the description of the “law in the members” warring against the law of the mind, and that nothing could deliver him from this body of death, but the grace of Jesus Christ. He was now convinced of the excellence of the Christian religion as held by the catholic church ; but his prejudices were still so strong against many things, that he was kept back from seeking an entrance into it. Under these difficulties, he applied to Simplician, a priest of Milan, whom Damasius, bishop of Rome, had formerly sent to instruct Ambrose, and who was then beloved by him as his father, and afterwards succeeded him in the bishopric of Milan. This holy man had already reached a very advanced age, and had been pious from his youth. Simplician gave him a particular narrative of the conversion of Victorinus, a famous professor of Rhetoric at Rome, by whom the works of the Platonics which Augustine had read with profit, were translated into Latin, and by whom most of the Roman senators had been instructed in rhetoric. This old man became fully convinced of the truth of the Christian religion by the instructions of Simplician, but for sometime was deterred from coming to baptism, through fear of offending the Roman senators, his friends, who were still devoted to Idolatry. At length, by the exhortations and reasonings of his spiritual guide, he was made willing to renounce the honor which comes from man, and to take up his cross and follow Christ and therefore came forward and assumed the profession of a Christian. Simplician, moreover, informed Augustine, that when Julian the Apostate forbade the Christians to teach the sciences, Victorinus quitted his school cheerfully, being now made willing to suffer reproach and persecution for Christ's sake. There was something in this case, remarkably adapted to Augustine's situation and state of mind, and he was in no small degree affected by the narrative ; especially, when he learned that he died in the Christian faith. But still, though he longed for deliverance, he was held fast bound, as he says, “not with exterior chains, but by his own iron will. The enemy,” says he, “held my will, and of it he made a chain, with which he had fettered me fast ; for from a perverse will was created wicked desire, and obeying this lust produced custom, and habit once fixed, produ-

ced a kind of necessity, with which as with certain links closely connected I was kept shackled in cruel slavery. I had now no excuse as formerly, when I disbelieved the truth, for now I was convinced of it, but was still fettered.”

It happened, that one Pontitianus, who held an honorable employment in the Emperor's court, and was a very religious man, came one day to pay a visit to Augustine and his friend Alpius. Finding Paul's epistles lying on the table, he began to speak to them of Anthony and other ascetics who had entirely forsaken the world, and devoted themselves to the exercises of devotion. He also discoursed largely of the excellence of the virtue of chastity, in illustration of which he told them several striking anecdotes, and agreeably to the notions then in vogue, he exceedingly extolled a life of virginity, as by far the most perfect. This discourse of Pontitianus made a deep impression on the mind of Augustine. He had, in his former desires for conversion, sometimes prayed for the gift of continence, but with a secret reserve, not wishing that his prayer should be answered too soon. The language of his heart was something like this, “Give me chastity and continence, but not yet.” But after this conversation with Pontitianus, he became strongly agitated. And expressed his feelings to his friend Alpius, in language of the most pathetic kind. They went out, and sat down together in the garden, where the conflict of Augustine's feelings was, according to his own account, tremedous. “I was,” says he, “enraged at myself, that I did not at once resolve on what I was convinced to be right. I would and I would not. I was, as it were, divided between myself and myself. I shook my chain with which I was fettered, but could not release myself from it.” The pleadings of long indulged lust on the one side, and the angry remonstrances of an awakened conscience on the other, held him in long and painful suspense. Wishing to be entirely alone he now withdrew from his friend to a distance, and there throwing himself down on the ground under a fig tree, he gave vent to his agonized feelings in a torrent of tears, and with an earnest voice cried unto God, “O Lord wilt thou be angry for ever? Remember not my past iniquities.” Then he expostulated with himself, and reproached himself, saying, “How long? How long? To-morrow—to-morrow. Why not now? Why does not this hour put an end to my filthiness?” As he uttered these complaints he wept with bitter contrition of heart, when on a sudden he heard the voice of a child from a neighboring house, singing out with frequent repetitions, these two words, “TOLLE LEGE. TOLLE LEGE ;” that is, “take up and read,” “take up and read.” He began now to consider, whether ever before he had heard children in playing, sing such words, and he was unable to recollect any instance. He was strongly impressed with the idea, that this was a divine admonition to read in the New Testament ; and having left Paul's epistles where his friend was sitting, he returned thither in haste, caught up the book, and reading the first sentence which met his eyes, the following were the words : “Not in rioting and drunkenness ; not in chambering and wantonness ; not in strife and envying ; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.” He marked the place, he shut the book ; he seemed in a moment to be delivered from his former darkness and hesitation ; he was enabled to determine with confidence to forsake his licentious course of life.—He then with calmness and a serene countenance, related to his friend what had been passing in his mind ; and Alpius, when he had read the passage which had produced such an effect on Augustine's mind, proceeded to read the next following words : “He that is weak in the faith receive ye,” which he applied to himself, and therefore, being of a sweet disposition, and religiously inclined, he did not hesitate to unite with his friend in his good resolution.

It ought to have been mentioned before, that Monica, the mother of Augustine, had followed him to Italy, as soon as she heard that he had abandoned the Manichees, and was now residing in Milan. The first thing, therefore, which occurred to Augustine was to communicate to his pious mother, a change which he knew would so much delight her, and for which she had been praying night and day so many years.—His conversion occurred in the year 386 after which he retired to a country house near Milan accompanied by his mother ; where he strenuously laboured by prayer and fasting and watchfulness against the evils of his own heart, and the temptations of the world. He kept over his sins and endeavored continually to disengage his affections from the creature, and to prepare himself to lead a new life in Christ.—But his whole confidence of success was in God. His prayer to God was, “My whole hope is in nothing else, but in thy exceeding great mercy, O Lord my God—Give me what thou commandest, and command what thou wilt.” He particularly prayed for purity of heart and for perfect divine love feeling that he was under obligations to devote his whole soul to God and he desired to redouble his exertions to redeem, if it had been possible, the precious time he had lost. The expressions of ardent desire and impassioned love were now of the strongest kind ; fulfilling the words of our Lord, who declares that “to whom much is forgiven, the same loveth much.” On this account, painters have given to this saint, the symbol of a flaming heart. Against no sin did he watch more assiduously, than against the risings of pride and vain glory ; he also labored to govern his tongue, his eyes and other senses, and especially his taste, with the strictest care. To drunkenness he had never been addicted, but prays fervently against gluttony or excess in the pleasures of the table as one into which he was in danger of sliding. The desire of riches seemed now completely mortified ; but lusts which he held him in bondage so long, still gave him trouble ; and he found no effectual relief, but in casting himself into the arms of the divine mercy, imploring divine help, and in the tears of true penitence. The work of grace appears to have made rapid progress in the mind of Augustine ; for he became daily more and more humble under a sense of his own villeness. At this time he read the book of Psalms with unspeakable interest ; and burned with desire to recite them all the world over, if it had been possible.

(To be continued.)

We look forward with impatience to the future labors of Dr. Hawks; which will doubtless supply us with the most interesting information respecting the condition of the American Church. We shall be more especially anxious for the volume which, we believe, he has in preparation, presenting a view of her present constitution—a matter on which we fear that our countrymen are, generally, in a state of not very creditable ignorance. It cannot be otherwise than deeply interesting to us, to learn the exact position in which the General Convention stands toward the Convention of each particular State—a position, we apprehend, in many respects analogous to that which is occupied by the civil government of the Union, in relation to the State legislatures. Another momentous particular is, the process by which Protestant bishops are elected in America.

THE EPISCOPAL CHURCH IN UPPER CANADA.—The following extracts are from a letter, received not very long ago, from a Reverend brother in Canada, who has been the principal agent, if we are not mistaken, in calling together the meeting of which he speaks. It is the same meeting to which there was a brief reference in our last.

The condition of the Episcopal Church in Canada has been, for a long time, unpleasant, unfavorable and anomalous. With the name of an established Church, it seems to have all the odium, and few of the advantages. These few advantages are moreover decreasing every day; and are likely to decrease, perhaps, till Episcopalians are left to stand in the same relation to the government that other Christians do. With such a prospect before them, it is natural that they should desire, and in due time seek such an organization as they will need when the support of government is entirely withdrawn. And even though they should expect to continue, for an indefinite time, an established Church, it is not strange that they should seek to be organized in a manner better calculated to secure the advantages which Episcopacy affords, than under their present system. During the last summer the attention of Episcopalians in Canada was called to this subject by a pamphlet written by the author of the following letter. The result was the meeting of which he gives an account.

It is proper to observe that the letter was written for private use, and the language was framed accordingly.

The reader will observe, that when the clergy of the Canadian, that is, the English Church, resolved to establish a Convocation, or as we would call it, a Convention, embracing a lay representation; as a matter of course, they expected that such representatives shall be communicants. Upon this point there was with them, no discussion.

***** Our meeting was attended by the two Archdeacons of the Province and by twenty-seven of the clergy. These came together from all parts of the Province from the extreme East as well as from the extreme West. Among the rest was our mutual friend Mr. Rogers who came from his mission, distant nearly four hundred miles from the place of meeting with that zeal for which both your clergy and laity are so remarkable. Many matters of great importance came up for consideration, but the most important was the question relative to the convocation.

This was the question which had brought us together. After organizing the meeting, which was done after divine service, a sermon by the archdeacon of York, and the administration of the Lord's Supper, various committees were appointed to report on the various matters submitted to them for consideration; and first amongst them was a committee of six on the convocation question. They met in the evening after the adjournment of the meeting, and next morning made their report, which recommended to the meeting an annual convocation clothed with all the necessary powers, but sadly deficient in one very essential particular, inasmuch as it did not recommend the admission of the laity to the Convocation. Of the six on the committee it appears that two were entirely favorable to their admission, the other four were induced to believe that such a measure was not expedient at the present time; nor would be so, till such times as the convocation should be regularly organized and well drilled in the modes of transacting business and discussing the several questions that might arise. These gentlemen, and those who thought with them were evidently unacquainted with the effect, which a few days' intercourse between men of most varying natures and views has on all parties. Before we separated, they acknowledged, that what they had witnessed of its effects, even in that our first meeting, had dispelled in a great measure all their apprehensions.

After the reading of the report, and, as each clause was discussed by itself, when the clause came up which provided for the admission to the convocation of every canonically ordained clergyman, having cure of souls or engaged in any college or other literary institution, an amendment was offered by one of our leading clergymen to admit two lay delegates also (being communicants) from each congregation, to be by said congregation chosen for the office, and who should vote by congregations. This amendment he sustained by a very sensible speech, in which he adduced some weighty authorities. I thought it my duty to second the amendment, and to advocate the principle contained in it, to the best of my humble abilities. In my speech I was enabled to throw some new light on the subject, having studied Bishop White's Memoirs of the Protestant Episcopal Church pretty attentively, and to make some statements, which rather surprised the meeting.

I was followed by Mr. Rogers, who confirmed all that I had written and said on the subject, stating that the only point, in which I had failed, was in not going quite far enough. He spoke with such effect, that one of the four anti-lay committee men rose, and said, that by the arguments which he had heard, and especially those used by a gentleman who had during a residence of some years in your Diocese, well tested the advantages arising from the measure recommended in the amendment, he was so thoroughly convinced, he should no longer oppose the measure, but give it his warmest support. Opposition was made by some of the members, but their objections were taken up, and fully

answered. On a division we found that there was a large majority in favor of the amendment, whereas there was unquestionably a large majority against the measure, when the members first came together that morning.

I forgot to mention that Dr. Strachan, the archdeacon of York, followed Mr. Rogers in a very excellent speech.

The constitution of the convocation then adopted provided for its meeting at Toronto and Kingston in each alternate year—to be composed as above—with the Bishop if present, and in his absence, the senior archdeacon as President—and to arrange such matters as might be considered necessary, specifying certain matters particularly requiring their action; and finally provided that the constitution should not be altered unless by a resolution of the majority of two successive Convocations.

A committee was appointed to draft an address to the Bishop of the Diocese, who was prevented by ill health from being present, accompanied by a copy of the constitution, seeking his Lordship's approval of the same, and praying that his Lordship might take such measures as to him might seem expedient for securing the sanction of the authorities in England to the same.

Thus we did all that in our power lay towards supplying for our poor church what most of us have long considered a great desideratum, and which we trust will, with God's blessing, be the means of giving her that strength and energy, and that unity amongst her members, which she so greatly needs.

There was one remarkable feature in all our deliberations and discussions on this important subject, a feature which would have banished from my mind every fear, had there been any the slightest there; viz, that every one opposed to the admission of the laity were confessedly unacquainted with your system, and its workings, whereas those warmly in favor of the measure were those who alone had that acquaintance.

In addition to this principal measure arrangements were made for Archidiaconal visitations to be held once a year at different points in each archdeaconry—not unlike what Bishop Doane calls "Convocations" in his Diocese.

Committees appointed for that purpose reported on 'a Widows' fund'—and a Religious periodical, and measures taken to secure the establishment of these very desirable objects. A committee was also appointed on missions. And addresses were severally prepared to the King, Governor, and Bishop by committees appointed for that purpose.

It was truly a privilege to meet with so many of my brethren, men well qualified for their masters' work, in consulting for the welfare and advancement of our beloved Zion.

For the Gambier Observer.

THE SPIRITUAL WANTS OF THE DIOCESE.

Messrs. Editors,—As your paper is the medium of communication to the Episcopalians of this Diocese, and as the most important object at which it aims is to promote an increase of piety among the members of our Church, I venture to throw out a few remarks which have that end in view; leaving their insertion entirely at your discretion.

In the review of the last Journal of our Convention, I was greatly pained at the conclusion which several of the clergy were obliged to come to in making out their reports—that they feared there was lacking that active principle of godliness which they most desired to see among their people. If the same still exists, the most important question that can be urged, must be—What can be the cause? If but one parish in the Diocese with a spiritual pastor at its head, could be found in a state of coldness—a state of apparent indifference to vital religion, it would present a strong claim upon the other churches who were walking in the comfort of the Holy Ghost, to make an earnest and importunate call upon God for the descent of His quickening Spirit upon that barren spot in the vineyard. But what, when there are several in this state? The same thing that would be proper for one, cannot be less so for the many. Can there be no plan devised by which this end may be promoted? I do most affectionately recommend the question to all who lament the existence of such a state. None but the faithful pastor himself can describe the grief he experiences, when a general apathy exists among his people. An ambassador of Christ, watching as one that must give account—dreading lest the trumpet should be him give an uncertain sound—and with trembling concern Sabbath after Sabbath ascending the pulpit—warning—inviting—from a full heart proclaiming the great and awful truths of the gospel—and all this with scarcely any effect upon those who listen. We must witness the secret agonizing and tears of such a man at the throne of grace, before we can have any adequate conception of his distress. But this is not all. It not only brings grief to the pastor, but spiritual lethargy is contagious. By continuance it strengthens and extends. And there have been instances where it has laid its deadly hold upon the minister himself. And who does not know that a community long continuing in such a state, are in danger of at last discovering a rooted and almost invincible antipathy to any thing spiritual? These are not times when any spirituality can be spared, (if indeed, there ever was such times,) all and more than the Church has, she needs to carry on the great work entrusted to her. We have fallen upon times when the sincere prayer of each member of the Church should be, "Lord what wilt thou have me to do?" What a terrible account shall we have to render, if in these days with so many resources in our possession, we fail to use them for the advancement of the glory of God. And what avails it if while there is liberality, and it may be activity, for others, we taste not for ourselves "that the Lord is gracious." I do then very earnestly recommend that this be made the subject of general and special pleading at the throne of Grace, by all who wish well to our Zion—that God would pour out an abundant measure of His Spirit upon our Church, that with her temporal prosperity she lack not that which is spiritual and eternal.

Very affectionately yours,

A FRIEND TO THE CHURCH.

For the Gambier Observer.

Archbishop Whately in his Bampton Lectures, alludes to the mode of putting out fires in the woods and prairies of this country, by kindling the leaves or grass before them, as an illustration of how, instead of abstaining from all mention, in preaching, of important subjects, which many abuse to extravagance or formality or bigotry, lest we

should aid the abuse, we should on that account be just the more diligent and constant in enforcing them.

Let this excellent illustration be applied, at present, to the duty of seeking the influences of the holy Spirit for the revival of religion. Would we arrest the abuses by which fanaticism is propagated, let us go ahead of the flame, and take possession—of its fuel. Let us endeavor so to occupy our people's minds with correct rules of duty in this respect, and truly spiritual and earnest desires for the revival of religion in their hearts and congregations; then wild-fire shall have no leaves or grass to live on.

Apply the same to the outward things of religion—the Liturgy, &c. Let us be ahead of formality and bigotry with these, by being first on the ground, and instead of having nothing to do with such subjects, and thus leaving them at the mercy of any perverted use—let us pre-occupy the minds of our people with just views of them; with rational, spiritual, devout attachment to them; certain if we can get them to love the Liturgy for Christ's sake—not only because it is good and wise and sublime and orderly—but because it is so much the gospel, so full of the truth and of the mind of Christ, we shall take the shortest method against formality and lukewarm conformity,—and a very good method for the promotion of genuine piety.

To the Clergy and Laity of the Protestant Episcopal Church in the Diocese of Ohio.

Whereas the civil authority of this State, in pursuance of a resolution of the General Assembly of the same, has selected and set apart Saturday, the 24th day of the present month to be observed as a DAY OF THANKSGIVING to Almighty God for the fruits of the earth and all other blessings of his merciful Providence; and whereas it becomes all Christian people not only to manifest their gratitude to God for his goodness, but also their respect to the counsels of those, who, in His Providence, have been appointed to be their governors; therefore I do affectionately and earnestly exhort all congregations of the Protestant Episcopal Church in this Diocese, faithfully and thankfully to assemble themselves together on the day above named for the purpose of rendering unto the Lord the praise due to His name and of entreating the continuance of his abundant mercies.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, empowering the Bishop of each Diocese "to compose Forms of Prayer or Thanksgiving for extraordinary occasions and transmit them to each clergyman within his Diocese, whose duty it shall be to use such forms in his Church, on such occasions."

I do hereby set forth and appoint the following Form of Prayer and Thanksgiving to be used in the Congregations of the Protestant Episcopal Church in the State of Ohio, on Saturday the 24th day of the present month, (December,) and on any day that may hereafter be set apart by the civil authority as a day of Public Thanksgiving and Praise; unless some other form should meanwhile be substituted.

CHARLES P. McILVAINE,

Bishop of the Prot. Ep. Church in the State of Ohio.

Gambier, Dec. 9, 1836.

A FORM OF PRAYER AND THANKSGIVING

The service shall be the same as that prescribed by the Church in the "Form of Prayer and Thanksgiving to Almighty God for the Fruits of the Earth, and all other blessings of his merciful Providence, to be used yearly on the first Thursday of November, or on such other day as shall be appointed by the civil authority" except that the portion of the Psalter in Morning Prayer shall be the 107th Psalm; and in addition to the Thanksgiving appointed, in said service, to be used after the General Thanksgiving, shall be said the following—

O Lord, the King of glory, whose dominion is everlasting and whose kingdom ruleth over all, we lift up our hearts unto thee in thankfulness for thy goodness and the wonders thou doest for the children of men. The eyes of all wait upon thee and thou givest them their meat in due season. Thou visitest the earth and blest it and makest it very plenteous. For that portion of thy bountiful providence which this land doth enjoy, we praise and magnify thy holy name. We have gathered only what thou didst give and we are filled with good. Thou hast strengthened the bars of our gates, and blessed our children within them. Thou hast granted peace in our borders and filled our garners with the choicest of the wheat; Thou hast kept from us the pestilence that walketh in darkness, and the destruction that wasteth at noon-day; Thou hast redeemed our lives from destruction and crowned us with loving kindness. And better than all, thy divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him who hath called us to glory and virtue. In all these gifts, we humbly confess thou hast not dealt with us according to our sins, nor rewarded us according to our iniquity; for it is only of thy mercy that we have not been consumed, because thy compassions hath not failed. Incline our hearts to declare our thankfulness by an humble, holy, obedient walking before thee; by honoring the Lord with our substance and the first fruits of all our increase; and above all, by presenting ourselves a living sacrifice unto thee which is our reasonable service. In this our time of prosperity, deliver us from all vain glory and self-dependence. When the herd and the flock and all that we have is multiplied, let not our hearts be lifted up, nor let us say in our hearts that our power or wisdom hath gotten us this prosperity, and so forget the Lord our God in not keeping his commandments and his ordinances. May thy goodness lead us to repentance and to love the Lord our God with all our hearts and strength.

Grant us the continuance of peace and of such prosperity as thou seest to be good and expedient for us. Let no violence be heard in our streets, wasting nor destruction within our borders. Establish our government in righteousness; teach our senators wisdom; strengthen the hands of our rulers in executing the ordin-

ances of judgment and justice; let the Judges and all that are in authority be men of truth, fearing God, hating covetousness, not taking reward against the innocent, but doing justly and loving mercy—relieving the oppressed, judging the fatherless, pleading for the widow. Diffuse far and wide among us the spirit of obedience to righteous authority; so that, those who are appointed for the punishment of evil doers and the praise of them that do well may be duly honored in their station. May all bitterness and wrath and clamour and evil speaking be put away from us with all malice, that brotherly love may prevail and we may lead quiet, and peaceable lives in all godliness and honesty—Imprint upon every mind the love of the Lord which is the beginning of wisdom. May thy holy name be hallowed by every heart and tongue. Prosper all institutions of useful learning and for the promotion of christian truth—May thy Sabbath be universally sanctified and thy sanctuary revered. Let thy word be received with joyfulness; thy Church increased in purity, and the ministers of thy gospel endued with a wisdom which can be neither grieved nor resisted—All which, we humbly offer and beg in the name and mediation of Jesus Christ our most blessed Lord and Saviour.

¶ If there be Evening Prayer, the same order shall be observed as is above set forth, except that the portion of the Psalter shall be the 104th Psalm; and the first Lesson shall be Deut. xi, 13, and the second lesson, I, Peter ii.

MARRIED.

On Thursday evening, the 8th inst. at Brighton House, Perth Amboy, by the Right Rev. Dr. Onderdonk, Henry J. Whitehouse, D. D., of Rochester N. Y., to Harriette, daughter of M. Bruen, Esq.

On Tuesday, Nov. 13th, by the Rev. Dr. Muhlenberg, of Flushing, in St. John's Church, Brooklyn, the Rev. Jacob W. Diller, assistant minister of the same, to Miss Angelina, daughter of Lotze Van Nostrand, Esq. of that city.

RELIGIOUS INTELLIGENCE.

BISHOP MEADE.—We are informed that Bishop Meade has resigned the Rectorship of Christ Church in the Borough of Norfolk. The Rev. Martin P. Parks, late assistant minister of the same Church, has unanimously been elected the Rector thereof, with authority to employ an assistant, and it is understood that a gentleman about to be ordained, and believed to be well qualified for the situation will be appointed.

It is the intention of Bishop Meade to decline any parochial charge, and devote himself to the Diocese at large. This determination on the part of the Bishop, cannot but be regarded as promising much to advance the prosperity of this diocese, to which Bishop Moore is allowed by his age and infirmities, to give but partial attention.—*Southern Churchman.*

The Rev. Samuel R. Johnson, Presbyter, and the Rev. Frederick F. Peake, and the Rev. Floyd Windsor, Deacons, having taken letters of dismission to the jurisdiction of the Missionary Bishop for Missouri and Indiana, and been received by him, have changed accordingly their canonical residence.—*Churchman.*

EPISCOPAL COLLEGE.—During the recent visit of Bishop Otey to this town, the subject of establishing the Episcopal College in this Diocese, received considerable attention from our citizens. On Saturday last, the Rev. Bishop delivered an Address upon the matter in the Methodist Church—and on Monday, a meeting of citizens was held at the La Grange Hotel. From all we can learn, the probability is very strong, that La Grange will be the spot selected for the location of the institution.—*La Grange Ten. Whig.*

MRS. HILL.—A letter has been received in this city from this excellent lady, dated "At sea, September 6th, 1836." It breathes a delightful spirit of piety and charity, and is thus in perfect keeping with the interesting writer, and all that comes from her pen or from her hand. We are permitted to make an extract or two, which, though of local application, will possess general interest. "I shall never forget the very warm interest you manifested in the work in which I am engaged, while I was with you, and the pledge of the Ladies' Circle at Burlington, has given an additional assurance that it was not transitory. My return passage, thus far, has been quite favorable; and should the present weather continue, I may hope, in the course of another week, to be in Liverpool. That day, 'so calm, so cool, so bright,' is among the most delightful remembrances of my visit to America, and among those who formed that lovely circle at your house. I know there are many who will aid by their contributions in the support of the institutions of our Church, and by their sympathy and prayers will be helpers and comforters of our faith." We are well assured that Mrs. Hill cannot overestimate the interest to which she alludes, and it is delightful to know that it is an interest which will continue to deepen and extend.

[Missionary]

Five Missionaries and a Physician with their wives embarked from Boston for Madras on board the ship Saracen, Nov. 27th, destined to the Mission in Southern India.—They were sent out by the Am. Board of Foreign Miss.

CHINA.—The Rev. Mr. Bridgman writes May 31st, 1836, that "an edict had just appeared in Canton, forbidding faith in Jesus and the propagation of his doctrines on pain of death."

\$100 TRACT PREMIUM.

Committee of Award—Rev. Doctors Knox, Brownlee and De Witt.

In the course of several years of Bible Class instruction the writer has, he believes, in common with many others, found it difficult to bring before the minds of his pupils, the leading doctrines of the gospel in such a form that they should both be understood and remembered. He is not disposed to question the utility of many published works designed to effect the object, yet in very many he has seen the want of that simplicity of language adapted to the comprehension of children. These considerations, together with the feelings of a father who strives to realize in regard to himself and his offspring, that it will profit a man little "to gain the whole world and lose his own soul," induces him to offer a premium of Fifty Dollars, for the Tract best designed to impress upon the minds of children "The need of a Saviour," and Fifty Dollars for a similar Tract on "The way of salvation," each to contain not less than sixteen pages.

In case the whole subject is most satisfactorily presented in one work, both premiums will be awarded to the writer of the same, and in either case the copy right may remain with the authors, if desired.

Manuscripts to be addressed, post paid, "L. M. care of V. VANWATER, Esq. and left at the Christian Intelligence Office, corner of Nassau and Ann Streets, before the first day of March.—*Christian Intelligence.*

SUMMARY.

Yale College.—This ancient Institution is now more flourishing than at any former period. From the annual catalogue just published, we learn that the whole number of Students is 570, viz: 76 Theological; 31 Law, and 50 Medical Students; 2 Resident Graduates, and 411 Undergraduates. Of the Undergraduates, 98 are Seniors, 74 Juniors, 116 Sophomores, and 123 Freshmen.—*N. Y. Ob.*

Washington College, Hartford.—This institution has just had added to its apparatus a noble telescope, of the manufacture of Amasa Holcomb, of Southwick, Massachusetts. This instrument is 14 feet long, has a mirror of 10-1/2 inches in diameter, and is thought to be unequalled by any other in the country, except one of the same size, by the same maker, now at Newark, Md. Its powers have not as yet been fully tested, but from some cursory observations, the highest expectations are entertained of its performance, a few nights since, Herschel was discovered through it, and as was supposed, one of its moons, though there has not been since that observation, opportunity to confirm its accuracy.—*Churchman.*

Amherst College.—It appears by the annual catalogue of Amherst (Mass.) College, for November, 1836, that the number of seniors is 69; Juniors, 50; sophomores, 73; freshmen, 76—total 259. This is said to be a larger number than has ever been in College at one time.

POPULATION IN THE UNITED STATES, IN 1836.—The population of the United States, at the present time may be approximately estimated as follows:

| | |
|----------------------------------|-----------|
| Maine, the northernmost, | 555,000 |
| New Hampshire, south of Me., | 300,000 |
| Vermont, bordering Canada, | 330,000 |
| Mass., most densely peopled, | 700,000 |
| R. I., with the least territory, | 110,000 |
| Conn., the most agrarian, | 220,000 |
| Aggregate of the N. E. States, | 2,315,000 |
| N. Y., the most populous, | 2,400,000 |
| N. J., the thoroughfare state, | 460,000 |
| Pa., the banking state, | 1,600,000 |
| Del., the narrowest state, | 80,000 |
| Md., the water state, | 500,000 |
| Aggregate of the M. States, | 4,040,000 |
| Va., the largest state, | 1,260,000 |
| N. Carolina, the modest state, | 800,000 |
| S. Carolina, the palmetto state, | 650,000 |
| Georgia, the south-easternmost, | 620,000 |

| | |
|-------------------------------|-----------|
| Aggregate of the S. States, | 3,130,000 |
| Ohio, the thrifty state, | 1,300,000 |
| Ky., the bagging state, | 600,000 |
| Indiana, the improving state, | 550,000 |
| Illinois, the prairie state, | 320,000 |
| Michigan, the lake state, | 120,000 |
| Missouri, the N. Westernmost, | 250,000 |

| | |
|---------------------------------|-----------|
| Aggregate of the W. States, | 3,340,000 |
| Tennessee, the central state, | 900,000 |
| Lou., the S. Westernmost state, | 350,000 |
| Alabama, the river state, | 500,000 |
| Arkansas, the least populous, | 70,000 |

| | |
|--------------------------------------|-----------|
| Aggregate of the S. W. States, | 2,220,000 |
| District of Columbia, | 50,000 |
| Fla., with the most extensive coast, | 50,000 |
| Wisconsin Territory, | 20,000 |
| Oregon, or the Far West, | 5,000 |

Indians, 400,000
The entire population, within the limits of the United States, Indians included, amounts therefore to sixteen millions, six hundred and eighty thousand souls.

Colonization Society Receipts.—The receipts of the African Colonization Society, during the months of August and September were nearly \$3,000. Those of New-York alone, the last year, have equalled the annual average of the Parent Society. Those of Maryland even exceed the receipts of New-York, and our friends there deem themselves but on the threshold of their great enterprise. The contributions of Connecticut have considerably exceeded their usual average; and our own, notwithstanding the commercial embarrassments of our citizens, and the unexpected pressure of the times, have been very considerably larger than those of former years. Virginia, Kentucky, Louisiana, and Mississippi, have exhibited new energy, and wherever organized efforts have been made, the results have been similar. Wherever the claims of Colonization have been presented, the growing confidence of the public in its behalf has been demonstrated.—*Phil. Col. Her.*

A New-fashioned Steamboat.—The *Apalachicola Gazette* thus describes a steamboat of novel construction, named the *Edwin Forrest*, and intended for the towing of barges on the Chattahoochee and Flint Rivers, in summer, when the water is low. She has six boilers, and two engines of twenty horse power each; is ninety-three feet in length, and seventeen wide, and draws but twenty-four inches water, and has a sufficiency of power to tow two barges fully loaded. She has but one wheel in the stern, is easily managed, and moves with rapidity.

Mr. Alphonse Pageot presented his credentials to the Secretary of State on Saturday last, and was received as Charge d'Affairs of His Majesty the King of the French near this Government.

The Post Master of New-York, received yesterday a letter from the Post Master General, giving him directions forthwith to establish a Post Office in the lower part of that city, as near to the site of the late Merchant's Exchange, as convenient accommodations can be found. The expense will be provided by the Department.

Mr. Phillips a distinguished merchant at Boston, stated at the Charlestown Lyceum a few days since, that there were now 250 ships absent from this country engaged in the whale fishery. They employ upwards of ten thousand men, and cost, with their outfit about \$12,000,000, and are estimated to be worth when their voyage is completed, \$20,000,000.

Foreign Papers.—At a meeting of the two Boards of the Common Council, additional appropriations to the amount of more than \$100,000, were asked for by the Comptroller, and obtained for the current expenses of the year, of which \$50,000 were for the Alms House, Bridewell and Penitentiary, to support the inmates of those several establishments. From the immense influx of paupers nine-tenths of whom are from foreign lands, the expenses of our city for their support and maintenance, will this year, it is computed, fall little short of \$250,000 or a quarter of a million—being nearly one-fourth of the amount of all the expenses annually incurred for every purpose, by and for the city. This item for the support of foreign pauperage, is becoming one of fearful magnitude, and is every year increasing to a most alarming extent; and if suffered to go on as it has done, will soon absorb almost all our city revenues.—*N. Y. Transcript.*

Late fr. Africa.—We have recently received despatches from Bassa Cove to September 26. Their contents are highly interesting,—a characteristic of all the communications of Governor Buchanan. On that important point, the health of the colony, he observes,—

"As to the best time for the arrival of emigrants, I think if proper provision is made, they may come at any season, though, perhaps, May is the most favorable time for leaving home, as then they would arrive here in the cool and showery season; before the heavy rains had fairly set in.—The great thing to be looked at most attentively in the shipment of emigrants, is not so much the time of their departure as the amount and suitability of the provision for their comfort after they get here. With good houses, plenty of comfortable clothes, cooking utensils, &c. I think people may come to Bassa Cove from any part of the Union with very little danger. Thus far the health of the colonists has been remarkably good, and the favour of God has been signally displayed towards us in preserving our little Jerusalem from the presence of the destroying angel. Not a grave has yet been opened in Bassa Cove."—*Colonization Herald.*

SUBSCRIPTIONS RECEIVED.

Gambier.—Rev. C. W. Fitch, \$6 00, Archibald Douglass, \$2 00.

Columbus.—William Cane \$2 00, Portsmouth, David Scott, \$2 00.

Mount Vernon.—Warner Terry, \$2 00, J. E. Woodbridge, \$2 00, J. Hunsbury, \$2 00.

Chillicothe.—William H. Skerrett, \$2 00, Mrs. Ellen Wood, \$2 00.

Bloomington.—James L. McLean, \$2 00.

Mansfield.—Benjamin Johns, \$5 00.

* The subscriptions acknowledged from week to week in this manner are for volume 7th. For monies which may be received for previous volumes receipts will be sent to individual subscribers.

POETRY.

For the Gambier Observer.

HEAVEN.

That God who formed this mighty earth,
So wondrous and so fair,
In heaven has reared his glorious throne,
He reigns supremely there.

Our mental eyes in vain would seek
To scan its vast domain;
The heart of man can never conceive,
Of that eternal gain."

In Heaven the streets of purest gold
With dazzling splendor glow,
There gates of pearl are ever seen,
And streams of pleasure flow.

From angels' tongues shall sweet resound
Redemption's glorious lays,
And golden harps shall richly swell,
The anthems of glad praise.

Decay shall ne'er with withering blight
Shed there its sickening gloom—
But spring's perpetual verdure reigns,
And flowers forever bloom.

There sin shall not with poisoned dart,
The soul's bright joys dispel;
But pure, unfading, holy bliss,
Will there unending dwell.

Who would not leave earth's cankering cares,
Its sorrows, sin and shame,
And soar above, mid realms of bliss,
And heavenly treasures gain?

Then, child of sorrow, dry your tears,
This life is but a dream,
For soon your griefs will find redress,
And Heaven upon you beam.

Ohio, October, 1836. L. W.

PARENTAL.

Extract from Abbott's "Way to do Good."

THE WAY TO A CHILD'S HEART.

Many persons are often surprised to see how easily some of their acquaintances will gain the affections of children and acquire an ascendancy over them. But this is the secret of it. They come down,—I do not mean in action and demeanor, but in the nature of the favors they show them—to their level. They excite or employ their mental powers; they speak a kind word indicating interest in their plays or pursuits; they aid them in their own little schemes, or at least regard them with looks and words of kindness. These are indications of a feeling of kindness which the child can understand; and as we have before seen, it is in proportion to the distinctness with which the feeling of kindness is perceived in one heart, that gratitude and affection are awakened in another.

Here is the failure of many parents. They stand aloof from their children, occupied by business and cares, or else having no sympathy with their peculiar feelings and childish propensities. The heart of the father, therefore, does not keep so near to that of the child, that there may be communicated to one the healthy, virtuous action of the other. The place of influence is left to be taken possession of by any body,—a servant, neighbour, or a boy in the streets, and the father aims at forming the character of his son, by addressing to him from time to time, as his occupations may give him opportunity, much and sound arguments and good advice! The boy receives them in silence, and the father hopes that they produce an impression. The downward progress which his heart is making, by his intimacy with sin, is not perceived, but at last, when he is twenty, it can be no longer concealed, and the father perceives to his astonishment that all his good instructions have been utterly thrown away. It is the ascendancy of affection, and that founded on such evidences of interest and good will, as the child can himself appreciate; which will alone give us any considerable power; and if we secure the affections we shall inevitably wield the power.

JUVENILE.

From the Youth's Companion.

"THE BEAUTIFUL TEXT."

"But my children, what do you fear?" inquired a kind mother. The usual hour of rest with little girls had passed and yet they lingered, and seemed very unwilling to go. At last they entreated to be allowed to sleep with the servant girl. This their mother refused. She spoke to them of their pleasant chamber, and expressed her surprise that they should wish to leave it, and repeated her wish that they should retire immediately. Then they looked very sad and the eyes of the youngest filled with tears as she whispered, "We are afraid, mother." It was with grief and surprise that their mother heard this, and she repeated her enquiry as to what they feared, before she succeeded in obtaining a reply. "Oh mother, the girls at school do tell such stories!"

"What stories, my love?"

"Why about ghosts, and lights, and murders and every thing that is dreadful," replied Julia, and she covered her face with her hands, and shrank back, as if some terrible sight presented itself to her view.

"But, my children, can it be possible that you believe in the reality of these things?—that you believe in the appearance of ghosts and apparitions?"

"No! dear mother, we don't believe them, but somehow I keep thinking of them, and I wish the girls had not told me such things."

"A very much regret that they have done so," replied the mother, "but since this is the case, will it not be best to forget them as soon as possible, surely you do not really believe these things?"

"No, mother," said they both, "but," continued Emma, "how can we forget them?"

"Simply by thinking of something better than those foolish stories and by commending yourselves to the protection of your heavenly Father. Come, my dears, let us go to your chamber where we shall find nothing to fear, but a kind and Almighty Friend, who will watch over us and protect us, if we trust in Him."

"And now good night, my dear children," said their mother, as she saw them sweetly laid

on their pillows—"Good night! remember these words: 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee.' Think of this text and you will not fear. It means that those who trust in God will have nothing to fear, but that on the contrary they will have perfect peace."

"Oh, mother! tis a beautiful text! 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee.'"

The next morning, as their mother entered the chamber, she saw that Emma was still asleep while Julia started up, exclaiming, "Oh that beautiful text! We were not afraid one bit even after you went down, dear mother. We both said it aloud several times, and then I kept repeating it to myself, and can't tell you how I felt. Why, I felt my heart grow as soft—O! it is a beautiful text!"

"So it is a beautiful text!" said Emma, starting up. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee!"

TEMPERANCE.

For the Gambier Observer.

AN OFFERING TO THE TEMPERANCE CAUSE.

The following remarks form the substance of an address delivered before the members of the Canfield Temperance Society at their request, June 2, 1836.

J. L. HARRISON, Minister of St. James'

Boardman and St. Stephen's, Canfield.

Mr. President,—When I was requested by a member of this society to address you on the subject of Temperance, my first idea was to arrange a few arguments and a few facts in my memory and depend upon the impulse of the moment to clothe them in such language as might be suggested at the time. The second idea was to make a regular business transaction of it, and give you an account of the number of the intemperate, the number of deaths occasioned by intemperance and the quantity of ardent spirits annually consumed. As I turned the subject over in my mind the matter grew upon me and I determined that in what I had to say I should be influenced by both these ideas. When I began to meditate upon the wide spread desolation caused by the demon of intemperance—when I brought in array before me some of the dreadful evils produced by this self-inflicted scourge of man, my spirit trembled within me, and an earnest prayer was sent up to the throne of mercy that the blessing of the Most High might rest upon your labours, and crown your attempts to reclaim the drunkard from the error of his ways with success. I find, if any reliance is to be placed on calculations that have been made by men anxious to ascertain the truth, that the number of the intemperate and the drunken in different parts of the United States amounts to nearly half a million—a prodigious multitude, and that many thousand human beings are annually carried to the grave, victims to the criminal, vicious and disgusting practice of intemperance. Take these facts, sir, in any light you please, consider these individuals as men bound to sustain the laws and institutions of their country, as men pledged to support the honor and the dignity of human nature, or as moral agents and accountable beings, and then let me ask what is the country to expect from those who are in reality acting a traitorous and a treacherous part. What benefit can Society hope to derive from men who are degrading their godlike nature below the level of the brutes that perish, and if this life is a probationary state for another life to come, what preparation are the intemperate making towards securing an interest in those enjoyments which are to continue for ever? We boast of the blessings of freedom, of the enjoyment of civil and religious liberty, of the privilege of sitting every man under his own vine and under his own fig tree with none to make him afraid; and these are justly esteemed very valuable blessings. But are the intemperate free? Do they live in the enjoyment of those blessings which their forefathers won by resisting the arm of the oppressor, and by striving against the unlawful exercise of power even unto death? Are they striving as good citizens of the State to hand down these blessings to the generations that are to come, which were purchased on the field of strife at so costly a price? But this question must be considered with reference to the destinies of the eternal world. The truths of the Gospel are daily sounding in our ears and we are warned by the most solemn considerations to attend to the things that make for our everlasting peace—we are entreated by the mercies of our God to secure the blessings of an eternal inheritance, and this is the duty and the privilege and the interest of every man; and yet so great is the infatuation of the intemperate for the poison contained in the bowl of intoxication that he is found willing for the wretched gratification of a moment to surrender his hope in eternity, to secure to himself the misery and the anguish of the dreary prison house of Hell.

And can we be at peace in our minds and not be aroused to exertion when the solemn fact is before us, that many thousands of our fellow men are every year called to stand before the judgment seat of Christ laden with the weight of that sin which must forever exclude them from the kingdom of God. Can we listen to the account in which we find recorded that there is a great army of drunkards in our land, and not be excited to exertion to do all in our power by persuasion, by entreaty, by arguments and by prayer to put a stop to the ravages of a monster whose steps are to be traced by the blood of his victims, and who is daily going forth conquering and to conquer, riding in triumph over the smoking ruins, and the desolated hearths, the broken hearts and the ruined hopes of his victims? Whose home is so likely to be wretched as that of the drunkard. Whose hearth is so likely to become desolate. Whose family is so sure to be miserable as that of the drunkard. And while the head of the family is supplanting his senses with the intoxicating spirit, what will be the effect upon the minds of those who have a right to look to him for comfort and protection? How can they see their hopes withering and their comforts diminishing from day to day, and not feel sad at the melancholy prospect before them? How can they witness the individual whom they are bound to honour and respect sacrificing health and reason, conscience and integrity for that which

brings with it bitterness and death, and not be alarmed for the future safety of the immortal spirit which is thus being polluted with sin.

My friends, we will suppose that either by the imposition of law or a compact made among themselves, we will suppose that the whole army of the intemperate and the drunkards were collected together into one place, what an awful spectacle would be presented to your sight—half a million of immortal beings given over to the degrading vice of intemperance. What order, what comfort, what happiness could you find in this association? Half a million of intelligent creatures employing all their time in abusing their civil and religious privileges—engaging in acts of dissipation which are sure to bring upon them in this world anguish and disease, and which will inevitably bring down upon them in the world to come a dreadful weight of retribution! Who would willingly trust himself in a town or place where all these miserable victims of sensuality were assembled together—if we could thus view them in the aggregate, in the collected mass their case would be almost hopeless, as they would be able to repel every individual attack upon their principles and make every attempt to reclaim them abortive. Now the calculation is made that from the number of this army of drunkards there are many thousands drafted off every year.

Drafted off for what? To fight the enemies of their country on a distant frontier—to oppose an invading army? No, my friends, they are drafted off by death to descend into the dark and dreary chambers of the grave, before the natural term of their existence is ended! Now if we understand the subject, the object which we have in view is simply this, to reduce the standing army of drunkards, to attack them in their trenches, to attack them in the field, to attack them in single file or in column, and never to give up the contest till we have gained the victory, till we have succeeded in bringing the enemy to ground their arms and surrender as prisoners of war. And when they are once reduced to submission we are to tell them that they can regain health and reputation, honor, liberty and life by pledging themselves as men, as good members of Society, and as Christians, to abstain from the use of those intoxicating liquors which have become in the hands of the intemperate the bane of Society and the destroyers of men. But we are not only to be engaged in active warfare against this great enemy; we can use other means which in the end will no doubt be successful.

(To be continued.)

From the Western Christian Advocate.

WORSE THAN THE SAILOR.

"Captain!" hailed a man while hold of a rope as the schooner was towed through the Welland canal, "what will you carry me to Cleveland for and find me?"

"Three dollars."

"And find me all I want!"

"I will give you a berth, and what you want to eat and drink."

"Will you what I want to drink?"

"I will furnish you with what tea and coffee you want, and good cold water."

"No spirit of any kind?"

"No—none of the men drink any—we have none on board—never furnish it to any body."

"Well, then I will not go with you."

"I do not wish you to—I will not have you on board if you drink ardent spirit."

"I will not help you with your vessel another moment." (letting go of the rope.)

"Very well, don't want your help—would not have even the rope of my vessel soiled with the hands of a drinking man."

They parted. The captain made a second trip to Cleveland some time after, and while there a man came on board his vessel and seizing him by the hand, very cordially said, "Well how do you do sir?" "Why, quite well, thank you, sir; but as it happens, I do not know you," replied the captain.

"I am the man you refused to take on board for Cleveland, at the Welland canal, because he required spirit to be furnished him. It was a great disappointment to me not to go—but it did me good. I thought to myself—well, if I have got to be worse than the sailors, it is time to look about me—and I tell you what, captain, I have not drank a drop since, nor do I ever intend to."

H.

SCIENTIFIC.

THE METEORS.

Professor Olmsted, of Yale College, has communicated the following account for publication in the New Haven Herald:—

Annual Meteoric Shower.—Facts already ascertained leave no doubt of the recurrence of the "Meteoric Shower," on the morning of the 13th of November. The preceding day had been rainy, and early the same night the sky was overcast, but before midnight, the firmament became cloudless, and stars shone with unwonted brilliancy.

About half past three o'clock, observing that the meteors began to appear in unusual numbers, I directed my attention towards the eastern part of the heavens whence they mostly proceeded, and closely watched the stars from the Great Bear on the north to Canis Major on the south, embracing in my field of view about one third of the firmament.

It was soon discovered, that nearly all the meteors shot in directions which, on being traced back, met in one and the same point near the Lion's Eye. For a quarter of an hour from half past three o'clock, I counted twenty-two meteors, of which all but three emanated from the above radiant point in Leo. Ten left luminous trains; twelve were without trains; and the three that did not conform to the general direction, moved perceptibly slower than the other. The greatest part shot off to the right and left of the radiant, a majority tending south, towards the heart of Hydra. The next fifteen minutes afforded but seven meteors, and the number gradually declined until day-light.

The exact position of the radiant was near a small star, forming the apex of a triangle with the two bright stars in face of Leo. Its right ascension was 145 deg. Its place was therefore very nearly the same as in 1834, differing only half a degree in right ascension, and all the phenomena very much resemble those observ-

ed that year, except that they continued for a shorter period.

Although shooting stars occur at various seasons of the year, yet these meteoric showers, whether they occur on a larger or smaller scale, are marked by several striking peculiarities:— (1) The meteors are much more frequent than usual, and sometimes are exceedingly numerous. (2) A larger proportion than common leave luminous trains. (3) They mostly seem to radiate from a common centre, and for several years past the radiant has been in nearly the same part of the heavens, namely in the constellation of Leo. It is also exceedingly remarkable that the shower is not only repeated on the same day of the year, but arrives at its maximum every where, and at every recurrence at nearly the same hour of the morning—from 3 to 4 o'clock.

By a letter originally communicated to the writer of this article, from Samuel Dunster, Esq. agent of the Franklin iron-works at Springfield, Me., it appears that the display was considerably more splendid at that place than here. The whole number of meteors counted from 3 o'clock to 15 minutes past 6, was two hundred and fifty-three. An auroral arch which appeared in the north between the hours of four and 5, followed by auroral streamers, enhanced the interest of the meteoric exhibition. As was observed here, the meteors emanated from a common radiant situated in the constellation of Leo.

This notice has been delayed in the hope of being able to add some particulars respecting the succeeding nights, but these have proved unfavorable for observation, with the exception of the night of the 15th, when the heavens were attentively observed from half past two to half past four o'clock. Only six meteors were noticed, of which only two left trains. These proceeded from a common point near the western hinder paw of the Great Bear, a position at least fifteen degrees north of the radiant observed on the 13th.

Yale College, Nov. 16.

MISCELLANY.

TRIBUTE TO THE NORTH.

The following is an extract of a speech delivered by Mr. Preston, U. S. Senator from South Carolina, at a recent public meeting at Columbia, in reference to the Charleston and Cincinnati Railroad. As will be seen, he makes honorable mention of the enterprise and public spirit of the North. It is copied from the Columbia (S. C.) Telescope.

Mr. Preston, in his speech concerning the Rail Road, on Monday last drew a very striking contrast between the difference of character of the Northern and of the Southern parts of the Union, and the consequently opposite condition of the countries that they inhabit.

He said that no Southern man can journey (as he had lately done) through the Northern States and witness the prosperity, the industry, the public spirit, which they exhibit—the sedulous cultivation of all those arts by which life is rendered comfortable and respectable—without feelings of deep sadness and shame, as he remembers his own neglected and desolate home. There, no dwelling is to be seen abandoned, no farm uncultivated, no man idle, no waterfalls, even, unemployed. Every person and every thing performs a part towards the grand result, and the whole land is covered with fertile fields, with manufactories, and canals, and railroads, and public edifices, and towns and cities. Along the route of the great New York canal (that glorious monument of the glorious memory of De Witt Clinton) a canal, all at Road, and a Turnpike, are to be seen in the width of perhaps a hundred yards, each of them crowded with travel, or overflowing with commerce. Throughout their course, lands that before their construction would scarcely command five dollars the acre, now sell for fifty, seventy-five, or a hundred. Passing along it, you see no space of three miles without a town, or village, and you are never out of the sound of a church bell.

We of the South are mistaken in the character of these people, when we think of them only as pedlars in horn flints and bark nutmegs. Their energy and enterprise are directed to all objects, both great and small, within their reach.

At the fall of a scanty rivulet they set up their little manufactory of wooden buttons or combs; they plant a barren hill side with broom corn, and make it into brooms at the bottom—and on its top they erect a windmill. Thus at a single spot you may see the earth, the water, and the air, all working for them. But at the same time the ocean is whitened to its extremities with the sails of their ships, and the land is covered with their works of art and usefulness.

Massachusetts is perhaps the most flourishing of the Northern States. Yet of natural productions she exports but two articles—granite and ice. Absolutely nothing but rock and ice! Every thing else of her commerce, from which she derives so much, is artificial—the work of her own hands.

All this is done, in a region with a bleak climate and a sterile soil, by the energy and intelligence of the people. Each man knows that the public good is his individual advantage. The number of Rail roads and other modes of expeditious intercommunication, knits the whole country into a closely compacted mass, through which the productions of commerce and of the press, the comforts of life and the means of knowledge, are universally diffused; while the close intercourse of travel and business makes all men neighbors, and promotes a common interest and common sympathy. In a community thus connected, a single flash of thought pervades the whole land, almost as rapidly as thought itself can fly. The population becomes, as it were a single set of muscles animated by one heart, and directed by a common sensurion.

How different the condition of things in the South!—Here, the face of the country wears the aspect of premature old age and decay. No improvement is going on—nothing is done for posterity—no man thinks of any thing beyond the present moment. Our lands are yearly tasked to their utmost capacity of production, and when exhausted are abandoned for the youthful West. Because Nature has been prodigal to us, we seem to think it unnecessary to do any thing for ourselves. The industry and skill that have converted the idle and barren hills of New England into a garden, in the genial climate and fertile soil of the South would create almost a paradise. Our natural advantages are among the greatest with which providence has blessed mankind, but we lack the spirit to enjoy and improve them. The rich ore is beneath our feet, yet we dig not for it. The golden fruit hangs from the bough, and we lift not our hands to gather it. The cask of delicious liquor is before our eyes, but we are too lazy even to broach it. In thinking, in writing, and in talking, we are equal to any people on the face of the earth—but we do nothing but think, write and talk.

CHAPTER ON ECONOMY.

Several contemporaneous papers, in these hard times have contained something on economy.—Certainly the subject is a very proper one to be considered; and we, ourselves being judges, may be allowed to say that none ought to be better qualified to write upon the subject than Editors and publishers of Newspapers. Economy! why it is the life of those who sit with the scissors and the pointed quill or stand the livelong day at the "Case." Surely then we must have learned it from experience. So much, then for our qualifications to write an article upon this topic.

It is not a little singular, that at this time, the money market is very high, it ranging in the cities of New York and Boston from one to one and a half per cent a month; and yet every thing that money will buy is costly, almost to an unprecedented degree. We doubt if ever the time has been known, when money brought such interest, that other commodities bore such high prices. When we speak of other commodities we mean every thing that is necessary to sustain life, clothing, manufactures—food—fuel. The times indeed are really hard, and many must find it difficult to maintain their accustomed style of living.

Add to this the fact that at a time when apparently most needed, the crops of the farmer, at least many kinds of crops have been almost cut off by the recent drought, and

severe frosts—and it becomes to us all an interesting question—how shall we economize?

Perhaps with most of society in large towns, there is a misapprehension as to what part of our living costs the dearest. Almost every body in making their calculations seem to look entirely at the list of *eatables*, as if these were all that would cost money. We have had some opportunity for observation, and we hesitate not to say, that the *mere eatables* for a family do not *in town* make up one of the largest items of family expense. Fuel at present is a large item. The bill for clothing with many, and especially with those fond of "keeping up appearances" is the largest. Travelling is often another heavy item for a family, where the bump of inebriety is rather deficient;—and last, though not least—is the sum of those nameless little expenditures, for nameless little trifles, which in the course of the year often amount to a large sum. We once had the liberty of looking over the expense book of a family, whose whole expenses for the year were rising \$500, and were not a little surprised to find that the *little things*, which cost 12 1-2 cents or less, amounted to about the same as all the other expenditures,—notwithstanding, the groceries were bought by the quantity.

How shall we economize?

I. As to food. Buy the best kind, and when practicable by the quantity; and never cook a new dish till the last has been entirely eaten. Some families waste more than they eat; and we are pretty sure that economy in the matter of food, does not depend so much upon the buying as upon the spending of it. WATER for drink is the cheapest, and we think the best.

II. Fuel. Make special efforts to be informed as to the best means of warming your room, and of retaining all the heat produced; then procure your stove or grate or whatever else,—and be content to use it without a change, till it is worn out. More money is often spent in changes and alterations, than the fuel itself costs. Do not forget in cold days to keep the door shut.

III. Clothing. Dress decently; nay, well—but never dress gaudily. And when you have once got a suit of clothes, wear them out; even though the fashion should change two or three times during the period. Fashion! what a word along side of Economy! Fashion! Economy! look at them! and do not forget that one is death to the other. A good surcoat, or a clever shawl is just as warm a thing, whether the one be blue or brown; or the other be white, red or "Scotch plaid." It will make but little difference 50 years hence to any of us, how our coats were cut, or our dresses made in A. D. 1836!

IV. Travelling. Walk to church—and to your place of business, then you may sell your horse for want of employ. It is better to pay the Shoemaker than the Blacksmith.—The rich and the easy may ride, but those that would economize must attend to their business, which generally lies AT HOME.

V. Small matters. Have a purse sufficiently tight to hold four-penny bits, with strings on it; and do not forget that sixteen of these pieces make a dollar. Therefore take care of them. Let it be understood that you do not often descend to "small things"—and your "small matters" will be small indeed.

Thus endeth our chapter upon Economy!—Essex North Register.

TITLED AMERICANS.—Lord Hackett.—There is many a family suddenly come into opulence from extreme obscurity, who hanker after a titled honor as a luxurious appendage, to correspond with their newly acquired wealth.—There are others again in our country, who could claim these hereditary distinctions from birth, or by consanguinity with those who hold them abroad, and for that very reason, because they were born with, and in them, it may be said, they were indifferent to them. It happens to be thus with the distinguished American comedian, Hackett. Mr. H. was brought up a merchant, and was led to the stage from adverse fortune. He has now seen brighter days, and is a man of comparative affluence. He always knew enough of his pedigree to know there was a title in the family, and accordingly at the request of his mother made the necessary inquiries while abroad. At Dublin he found the corroborations of all that had been handed down to him by tradition, and much more. The ennobling of the shield of the family and all their titles are preserved complete in the archives of the Ulster King at arms. It appears that the title is that of an English Baron, in his own right, though the family some two or three centuries since removed to Ireland. From thence Mr. Hackett's father, or grandfather, came to this country, while the oldest brother, to whom the title fell, emigrated to Holland about 130 years since, to fight the battles of the States General.

Mr. Hackett then procured a letter of introduction through our Charge, Mr. Vail, from the Dutch Ambassador at London, and provided with his documents, proceeded in search of his relatives at the Hague, where he was fortunate enough to find them, to the mutual surprise and gratification of both branches of the family. They knew of their title, and the gentleman to whom it has descended he found to be his first cousin, the Baron Von Hackett, who had served for several years with great distinction as a cavalry officer under Napoleon. He has no heirs, and the barony after his demise, should he have no descendants, falls next to our esteemed countryman, who may then, as well as his cousin at present, demand a seat in the English House of Lords. The Baron was so much pleased with the comedian, that he has accompanied him to make the tour of the United States, and is at present residing at Mr. Hackett's seat at Jamaica.—New York Ecce.

EFFECT OF WATER ON CAST IRON.—Some large brass and cast iron guns, which went down with the Royal George, in 1702, are now lying in the Tower. The brass ones are little affected by their long immersion in the sea; but those of cast iron are changed throughout the whole substance—they resemble plumage or pencil lead, and, like it, may be easily cut with a knife. Cast iron pipes attached to a pumping apparatus, in a mine of 140 feet deep in the north of England, have been so softened in five years, as scarcely to hold together on removal.—Lond. pap.

SPINNING.—An English paper says that Britania metal tea pots are now made by steam—the round lids are spun, and the wooden handles are cut out by powerful steam engines. A good workman, it is said can spin 20 dozen of pot-bodies in a day.

THE OBSERVER.

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* * All communications relative to this paper, must be directed to the Rev. M. T. C. Wisc, Gambier, Knox Co. Ohio

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